THE STING OF DEATH
AND
DEATH UNSTUNG
DELIVERED IN TWO
SERMONS

In which is ſhewed
The Miſery of the Death of thoſe that dye in their Sins, & out of Chriſt, and the Bleſſedneſs of theirs that Dye in the Lord.

Preached on the occaſion of the Death of the truely noble and virtuous

The Lady *Mildmay.*

By *LEONARD HOAR, M.D.*
Sometime Preacher of Gods Word in *Wanſtead.*

Pſal.49.14. *Like ſheep they are laid in the grave, death ſhall feed on them; and the upright ſhall have dominion over them in the morning, and their beauty ſhall conſume in the grave from their dwelling*

Eccleſ.8.13,14. *But it ſhall not be well with the wicked, neither ſhall he prolong his dayes which are as a ſhadow, becauſe he feareth not before God.*

Ver.14. *There is a vanity which is done upon the earth, that there be juſt men unto whom it happeneth according to the work of the wicked: again there be wicked men, to whom it happeth according to the work of the righteous: I ſaid that this alſo is vanity.*

Iſa.3.10,11. *Say ye to the righteous, that it ſhall be well with him, for they ſhall eat the fruit of their doings.*

Ver.11. *Wo unto the wicked, it ſhall be ill with him; for the reward of his hands ſhall be given him.*

Pſal.48.14. *For this God is our God for ever and ever, and he will be our guide even unto death.*

Rev.2.10. *Fear none of thoſe things which thou ſhalt ſuffer: behold the devil ſhall caſt ſome of you into priſon, that ye may be tried, and ye ſhall have tribulation ten dayes: be thou faithful unto death, and I will give thee a crown of life.*

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To Mris. Bridget Usher *my ever honoured Aunt,*

MADAM,

I Know you are no Stranger, in the dayes of your Pilgrimage, to the late and preſent rouling poſture of the wheels of Providence; you have ſeen the times tempeſtuous, and perilous; and God, who is the great Soveraign, hath ſeen good to bring an inſtance of the evil of this time, home to your Perſon and Family.

Its good for your ſelf, with all other Relations that yet ſurvive, to look at the ſupream Diſpoſer; when the rongs of the wheels are high and dreadful, to eye him him that ſits upon the Throne: When Iſrael was as a woman forſaken, and grieved in ſpirit, its he that called her to it, *Iſa.*54. There is no Staff of indignation in the hand of Providence, but it is grounded in the eternal Decree. And what if God willing that this or that or the other friend, or relation be made as it were a gazing ſtook to Angels and Men, through afflictions and reproaches? Who ſhall reply? Its lawful for him to do what he will with his own, *Mat.* 20.15. *Why doſt thou ſtrive againſt him?* ſaith *Elihu*, *Job.*33.13. *He giveth no account of his matters.* Its the duty of all friends to ſanctify God in his ſoveraign Diſpoſe, and with *Aaron* to hold their peace; not to repine or murmure at the diſpenſation of God, to ſubmit to his holy and ſoveraign will in this matter. The great difficulty, and that which is moſt ſtudiouſly to be avoided, is not to be ſcandalized, nor to have our minds any wayes damaged, or diſcouraged in the courſe of our obedience, nor alienated from the Church and People, and Servants of God, when ſuch inſtances occurr, that men upright with God, and walk cloſe with him, fall under ſuch great afflictions, not to think ſtrange of the fiery Tryal, nor the worſe of holy obedience, and the ſervice of God; this I ſay, is a great and hard Task; and when there are ſuch accidents falling out, friends receiving ſuch deadly wounds in the houſe of their friends, not to be exaſperated, nor violate the Rules of Charity, but to reſt in Love towards them, is another hard Task. This is the Task and duty incumbent upon you at this time; and herein I know in ſome meaſure, as things have been circumſtanced, what need all that were nearly Related, and dearly Affected to him that is gone, I ſay, I know what need they have of Caution. It is a notable obſervation of Mr. *Strong*, *The will of man ſubordinated to the Will of God*, p.289. "There are as great ſnares of Satan, and as great Judgements "of God laid in Scandals, as in any thing in the world beſides: *And be aſſur'd*, (it is an Obſervation much to be conſidered) "That if Satan would inſtil any evil "preſſion, into the hearts of men, concerning any Truth of God (I may adde

as well, againſt any of the Wayes, Churches, Servants and People of God) he doth usually bring it in by ſome providence of God that they take offence at: As he inſtanceth in the *Gaderens*, *Mat.* 8. 31. The Devil deſires to exaſperate their ſpirits againſt Chriſt, and he will doe it by drowning their hoggs. I am very ſenſible, in the Sufferings and Death of your deſervedly honoured Companion, and guide of youth, there was that, which except God give your ſelf, and all other friends, much Wiſdom, and Grace to ballance their ſpirits, the Devil may improve it to work a Prejudice of ſpirit againſt the Civil Government, Churches, Schools of Learning, againſt the holy wayes, and the Servants and Saints of God. Pardon me Madam, if I ſtay here, knowing what a Narrow this is, and earneſtly requeſt you for the Lords ſake, that you labour to guard your ſpirit and mind againſt this evil. I know full well with what Magnanimity and undauntedneſs of ſpirit, you paſſed through the gun-ſhot, and the heat of the day; but I beſeech you don't now ſtand at a diſtance from the Communion of the Churches and People of God, leſt Satan get advantage; for we are not ignorant of his Devices.

The beſt Remedy againſt it is,

1. *Be ſincere, meek and quiet ſubmiſſion to the ſoveraign & holy Will of God*: this will quiet our ſpirits ſo that Satan can't diſturb them. All the motions of our ſouls are excentrick & diſordered till they come to this Subordination: we are open to the ſtorms, and fiery darts of hell, if not anchored in this Harbour.

2. *An inſire and ardent Love to God, his Churches, Servants and People.* If Love be interrupted, Satan has great Advantage of us: *Qui ſatis deligunt non cito offenduntur*, Salv. Epiſt. 1. *They that love much and enough, will not be ſoon offended.* A brave Chriſt-like ſpirit it is to bury and paſs by real and ſuppoſed injuryes, and a great duty and concernment it is to live and dye in Charity.

If I miſtake not, it was your deſign in coming into this Wilderneſs, that you might lead a quiet and peaceable life, in all godlineſs and honeſty: And although you have met with ſo great a tryal as you have, yet the Intereſt of God, the Government, the Order of the Churches, the Truths and wayes, the Servants and Saints of God, and Communion with and in theſe, is as ſweet and precious as ever.

I would not be underſtood by the world, nor be thought by your ſelf to know of, and be privy to any evil impreſſion upon your ſpirit, or to have an evil ſurmiſe concerning you, that the evil one hath touched you; but only as a faithful friend, to ſignify and give you an item of danger, that you and all of us may avoid it.

And now here by your great and long importunity, I am to preſent you with ſome Notes and Sermons of your dear, and ſometime pleaſant Companion, which my ſelf made choice of, to read and meditate on, in the time of his Sickneſs, in order to his Preparation for Death: which ſhews the miſery of the death of the wicked, & the great change that is made in the death of Believers by Chriſt Jeſus. And the great concernment incumbent on you, and preſſing hard on all of us, and my care for my own ſoul, and my hearts deſire and prayer, eſpecially, for all my dear Relations is, that they and I may dye the death of the Righteous, and that our laſt end may be like his. I need not tell you we are mortal, daily experience gives it, and the multiplyed inſtances of it, within the line of our Relation, gives full

full Proof and evidence of it, that we are mortal; and our deareſt Relations they are dying and paſſing away; and I think ſometimes, God hath written a Sentence of Death over the whole Family: and were we fit for that great and ſolemn Change, I could eaſily ſeal to Solomons Teſtimony, that *the day of ones Death is better then the day of ones Birth*, Eccleſ. 7. 1.

Now ſince it is ſure that this is the end of all Living, and that God will bring us to Death; it is an unalterable Statute and Decree of Heaven, that we muſt dye; how ought the thoughts of it to quicken us? How ought we to number, and ſo to number our dayes, that we may apply our hearts to Wiſdome? How ſhould the ſence of it mortifye our deſire to the World, as it did *Barzillaies*, 2 *Sam.* 19. 34 &c. as the Apoſtle exhorts, 1 *Cor.* 7. 29. how ſhould it quicken us to Repentance, Faith, Holineſs and Obedience, to do what we have to doe with all our might, *Eccl.* 9. 10. and to prepare and wait for our Change, that we may be ready? That is the Errand of this Sermon.

I ſhall therefore apply my ſelf in a few words, to move and direct in this great and weighty work, to move and perſwade all with whom I am nearly concerned, to prepare for Death. Conſider,

1. *It is a time wherein Death hath received a large and high Commiſſion*: Death hath reigned in the Region and Time wherein we live and dwell, it hath put forth its power, and hath received a Charge from God, where and concerning whom is uncertain, and how far it may reſpect our Family and Relations, God only knows: but when it is in general a Dying time, and ſo many of our Relations are in the ſpace of thirteen years gone to their long home, it nearly concerns us that ſurvive, who know that God will bring us alſo unto Death, and the houſe appointed for all living, to be prepared and ſtand ready: in ſuch a time the man of God wakens up his ſpirit to an holy trembling at the power of Gods anger, and fervent prayer for inſtruction in this matter, *Pſal.* 90. 11, 12. So I beſeech all my dear friends and Relations at once to receive that Counſel of Chriſt to his Diſciples, *Luk.* 12. 40. *Be ye therefore ready alſo.*

2 *It is a great and hard matter to be prepared for Death.* I may ſay of the Art of Dying well, *Ars longa. Vita brevis, Its a great work, and the time is ſhort.* A whole Life is time little enough to go through the work of a due and ſerious Preparation for Death and Judgement. *Job* 14. 14. He reſolves to wait all the dayes of his appointed time. A day, week, moneth or year was not ſufficient to compaſs ſo great a work in, but it will take up, and he reſolvedly devotes, all his dayes to it. Let no day paſs without a Line. Some have been in an inſtant, and at the laſt watch wrought up to it, by an extraordinary power of the Spirit and Grace of Jeſus Chriſt; but in the ordinary courſe of Gods diſpenſation it takes time: Therefore attend that Pattern of Chriſt, to *work while it is day*, Joh. 9. 4.

3. *Chriſt comes ſuddenly.* Few Ages or places in the world, if any, have been ſo fruitfull and abounding with inſtances of ſudden Deaths as this. Some, yea many, have been ſummoned before the Tribunal of Chriſt in an inſtant: God has indeed granted to all thoſe that have lately died of our Family and Relations, ſome time, and to the moſt of them a long warning, and time of Preparation for Death. And it was remarkable in the Author of this Sermon, He long deſired that he

might, if the Lord ſaw good, dye of a conſumptive & lingering Diſtemper; and therefore when he found the grand ſigns of that Diſtemper, ſaid, that God had given him his deſire. And through infinite grace (which God ſhall be admired in them for) they were moved and ſtirred up to a ſolemn Preparation of themſelves, & improving their ſpace given, that they might be prepared for Death: But God only knows (in whoſe hands our breath, & our times and wayes are) what time and warning we ſhall have: its good therefore to be ready, prepared for the worſt: Receive the advice of Chriſt therefore, *Luke* 12.35,36. *Let your loins be girded about, and your lights burning, and ye your ſelves like unto men that wait for their Lord, when he will return from the Wedding, that when he cometh and knocketh, ye may open to him immediately.*

4. *Conſider what a diſmal thing it is to dye unprepared*: For Death to come armed by Sin, with the curſe and wrath of God. To dye in our ſins, it is to dye miſerably, and to come to a miſerable end I may truely ſay of him that ſo dyes, *An untimely birth is better than he*, as Eccleſ.6.3. Yea, as Chriſt ſaid of him that betrayed him, *It had been good for that man he had never been born.* Hence Solomon tells us, Prov.24.20. *there ſhall be no reward to the evil man.* No Reward? And yet is not *Deſtruction to the wicked, and a ſtrange puniſhment to the workers of iniquity?* Job.31 3. Yea *upon the wicked He* i.e. God *ſhall rain Snares, Fire and Brimſtone, and an horrible Tempeſt*, Pſal.11.6 Yet the wiſe man ſaith, There ſhall be no Reward or End to the wicked man, *i.e.* it ſhall be worſe with him then if he had never been born. The Lord help us all to conſider it, and mind a timous and ſerious prevention of this diſmal iſſue.

5. *A preparedneſs for Death will render us meet for all dutyes, and for all intermediate Changes.* There is much ſervice, and many ſolemn changes before us: The voice of the Lord cryeth aloud to all men of Wiſdom, at this time to walk humbly with their God, to watch and pray. They that are fit to dye, they are and will be fit for any ſervice that God calls them to. Paul prepared for Death, and willing to dye, is fit to continue and abide with the Churches, and to be eminently uſeful for their furtherance, and joy of Truth, *Phil.* 1.25. There are ſolemn exerciſing Changes foretold by the fearful ſigns of this time; if we are prepared for Death, we are armed againſt the worſt, and to endure the greateſt affliction that can betide us on this ſide Death, *Acts* 21.13. Paul being ready to dye, is ready for bonds and impriſonment at Jeruſalem. O how comfortable a thing is it to be ready to doe and ſuffer any thing for the Name of Chriſt? But not to inſiſt longer here. If we would be prepared for Death,

1. *Be and live in the daily and lively exerciſe of Repentance.* It is Sin that makes Death bitter and terrible to the ſons of men. Be thorough and ſerious in Repentance for ſin: Let no ſin lye unrepented of. This was Pauls practice while he lived, to exerciſe himſelf *to have a Conſcience void of offence*, Acts 24.16. Not but that he had to charge himſelf with, and which Conſcience might accuſe him of, yea, but he cleared all Reckonings between God and himſelf, by a lively renewed exerciſe of Repentance. Paſs not a day without a ſerious, and cloſe review of your actions and wayes, and without deep ſearchings of heart, and repentings for all your errors, and violations of Gods holy Law, and your Rebellion againſt the

Goſpel

Goſpel. Give diligence to be found of God in peace, and this will make the time of Death and Judgement, times of refreſhing, *Act.*3.19. If you can allow, and live in any known ſin, if you can digeſt ſin without great bitterneſs & ſorrow, of a ſurety you are not prepared for this Change.

2. *Believe to the ſaving of your Souls.* Believe on the Name of the Lord Jeſus. To dye in truth, is to dye comfortably; it eaſeth and looſeth the pains of Death. This is the way to dye in the Lord, *Rev.*14.13. and to ſleep in Jeſus, 1 *Cor.*15. 18. *i.e.* in union with God in Chriſt. They that dye in Chriſt, will die in Peace, and be found of God in peace: for there is no condemnation to ſuch, *Rom.*8.1. And the blood of Chriſt alſo cleanſeth Believers from all ſin: now it is a bleſſed thing to be free from the guilt of ſin, and to have our conſciences purified in the blood of Chriſt; this will prepare us for an happy and comfortable Death. Now its the Son only that can make us free in this matter, and that muſt be in a way of union with Chriſt by Faith. O believe in the Lord Jeſus; be oft and conſtant in the renewed exerciſe of Faith: as it is ſaid of Abraham, *Gen.* 15.6. *He believed*: Though he believed long before that, when he anſwered the call of God, *Heb.*11.8. The Apoſtle tells us, *By Faith Abraham when he was called, obeyed*, and yet after this its ſaid *He believed*, as if he had not believed before.

3. *Be throughly mortified to the world*: Get your Affections crucified to the honours, pleaſures and profits of this life. Weep as though you wept not, Rejoyce as though you rejoyced not, Buy as though you poſſeſſed not, Vſe this world as not abuſing it, as the Apoſtle exhorts, 1 *Cor.*7.30,31. When this or that allurement of the world bids high, and ſollicits ſtrongly for your affections, then think with old *Barzillai*, *How long have I to live?* O my friends, God forbid that your ſhould glory, ſave in the Croſs of Chriſt. If you are Chriſt's, then crucifie the fleſh, with its whole Train of carnal and ſenſual Luſts: theſe corrupt the judgement, and put a falſe varniſh upon the things of the world. It is a dreadfull ſign upon any ſoul to love the world, it undeniably evinceth, that the love of the Father is not in him, 1 *Joh.*2.15. And he that is deſtitute of the love of the Father, is not fit to dy. He ſhall never be received into the everlaſting Kingdome, that is totally deſtitute of the Love of God. O then mortifie and purge out all inordinate affection to the world, and the things of this life: whatever you doe, get your hearts dead to the Sins, Gallantryes and Jollityes of this time.

4. *Live to the Lord, Serve your Generation*; this is the way to dye unto the Lord and in death to be the Lords. *Rom.*14. The comforts of a well compleated courſe of life, and ſervice to God therein, will give us a ſerene and quiet frame of ſpirit in Death. *I am ready to be offered up, and the time of my departure is at hand*: How comes he to be thus ready? *I have finiſhed my courſe* ſaith he, 1 *Tim.*4.6,7. To the labouring Saints and Servants of Chriſt, Death is but a Diſmiſſion to Reſt: ſo it was to David, *Acts* 13.36. and to Daniel, *Dan.*12.*ult.* Doe much for God while you live, Death will be then ſweet and comfortable to you. Eſpecially conſider, and put forth acts of charity and bounty to Chriſt's poor ones.

4. *Secure a firm Union with Chriſt*, that you may dye in the Lord, and ſleep in Jeſus. *It hath pleaſed the Father that in him ſhould all fulneſs dwell*, Col.1.18. In him there is a full ſupply of Grace to enable you, to live and dye, to doe and ſuffer whatever

whatever he calls you to; now if you are Partakers of Christ, & have mystical union with him, then by the almighty power and working of the holy Spirit, you shall have a full supply of all Grace, and ability to increase those Graces in Death which are necessary for your comfort and security in such an hour.

6. *Number your Dayes*, yea so number your dayes as *Psal.*90.12. General Conclusions concerning Death should be enforced upon our hearts, by particular application. The brevity of Life, the certainty of Death, and the uncertainty of the time of Death, should be thus enforced upon our hearts. *I know thou wilt bring me to Death.* Job.30.23. So Eliphaz tells him, he shall come to his Grave, *Job* 5.26,27. *Hear & know it for thy good.*

Lastly, *Pray to God to prepare and fit you for Death*, as David, Psal.39.4. *Lord make me to know my end, and the measure of my dayes.* So Moses applyes himself to God, *Psal.*90.12. in a sence of his own inability to learn.

Thus in a few words have I desired to discharge something of that great care which bears strongly upon my heart: if God shall help us to fall on, and seriously to practise this great lesson, then our Death will be but a loosing from this troublesome Shore; and however various our Course, and the season of our departure hence are, yet our meeting and Mansion with Christ, in his Fathers House, shall be sure and everlasting; which that it may be, is, and shall be the Prayer of

Madam, your most obliged Kinsman

Dorchester, *from my Study*, 7th. of 5th. 1680.

Josiah Flint.

DEATH

DEATH DISARMED,

BEING A

Funeral Sermon

Upon 1 *Cor.* 15. 55.

O Death, where is thy Sting? O Grave, where is thy Victory?

THE great Article of the Reſurrection of the Dead, is the Subject of the Apoſtles Diſcourſe in this Chapter; a Doctrine by the Jews denyed, by the Gentiles derided, as *Acts* 17. 18. They *ſcoffed* at Paul, becauſe *he preached Jeſus and the Reſurrection from the Dead.* This as a great Subject and fundamental Article of Religion (of which ſome in the Church of Corinth doubted, or elſe denied it) the Apoſtle labours from ſeveral Topicks to prove,

1. From the common Teſtimony or joynt Witneſs of all the Apoſtles, as having ſeen, and bearing Teſtimony unto the Reſurrection of Chriſt, *v.* 4 *&c. to* 9.

2. From that Faith whereby theſe Corinthians did formerly entertain this Doctrine, *v.* 11.

3. From the Perfection of the Goſpel, which contains this among others of the fundamental Doctrines to be known and believed, *v.* 12.

4. From the Reſurrection of Chriſt, who roſe as a publick Perſon, *v.* 13. *&c.* He is *the firſt fruits of them that ſleep.* v. 20. and 23. whence he is called *the firſt born of the Dead*, Col. 1. 18. Rev 1. 5. And *the firſt begotten of the Dead*, in reſpect of order and cauſality.

5. From the many abſurdityes that would follow if there were no Reſurrection, as 1. Then the Apoſtles Preaching and Miniſtry was in vain, *v.* 14. 2. Then the Faith of the believing Corinthians was in vain, *ibid.* 3. Then the Apoſtles were falſe Witneſſes of God, *ver.*

Ver. 16. 4. Then thoſe that believe Juſtification by the Reſurrection of Chriſt are deceived, *v.*16. 5 Then they that are dead are loſt, *i.e.* damned, totally and finally loſt, even thoſe that are dead in Chriſt, *v.*18 6. Then the hope of Believers is in vain, *v.*19.

6. From the Signification of ſome Chriſtian Rites, *v.*29. in which the Apoſtle alludes to the cuſtome uſed, *Acts* 9.37. "It was the cuſtom "not only of the Jews, and more prudent moralized Nations, but of "the Chriſtians alſo, to waſh and anoint the Bodies of the dead; which "ſprung from a natural inſtinct, and hope of a future Reſurrection, as One ſaith on the place.

7. From the Sufferings of Believers, *v.*30. *&c.*

Laſtly. From the eaſie ſolution of all Argumeats, Allegations and Objections to the contrary, *v.*35. *&c.*

Now the Apoſtle together with this proof, doth alſo illuſtrate and amplifie the Truth, ſhewing the glorious conſequents of the Reſurrection, as the reſignation of the Mediatory Kingdome to the Father by the Lord Jeſus, and the glorious ſtate of Believers after the Reſurrection. When the whole Army of Saints ſhall follow Chriſt the Captain of their Salvation in their own Order, and the whole Rout of Sinners & ungodly men ſhall ſtand bound before him. Chriſt ſhall lead forth his own Souldiers victoriouſly and glorioufly, dragging the Herd of his ſpoyled Enemies opprobriouſly after him. *Dan.* 12.2. *And many of them that ſleep in the duſt of the earth ſhall awake, ſome to everlaſting life, and ſome to everlaſting contempt.* He ſhall receive his Church into the neareſt embraces of Love, he ſhall reioyce over her with ſinging, he ſhall reſt in his Love, each believing Soul ſhall be raiſed, changed, made immortal and glorious. As the Sun riſeth from under clogging Miſts, and obſcuring Clouds, ſo ſhall they be exalted unto heaven, and there ſhine with an high-noon glory, *Dan.* 12.3. *And they that be wiſe ſhall ſhine as the brightneſs of the Firmament, and they that turn many to righteouſneſs, as the Stars for ever and ever, then,* v.54. *Death is ſwallowed up in victory.* In this Verſe, in alluſion to the words of the Prophet Hoſea, *Hoſ.* 13. *O Death, I will be thy plague; O Grave I will be thy deſtruction:* the Apoſtle ſounds the Triumph, *O Death, where is thy Sting? O Grave, where is thy Victory?* Such was the Apoſtles confidence God-ward, that he could dare what he afore dreaded, and handle the Viper he could not touch before.

To

To make way for the Doctrine, it is neceſſary to enquire,

1. *What is meant by Death?*

Anſw. By Death we are to underſtand natural or bodily Death: It is the Reſolution of the body into its firſt principles, by and upon the Seperation of the Soul from it. which is the cloſe of this life, and the beginning of another. There is a twofold conſideration of Death, as learned *Paraus* notes on v 53.

1. There is a general and meer natural conſideration of Death, and ſo it happens not only to man, but to all Creatures living. 2. A Theological conſideration of it, as it is inflicted by the juſt puniſhing hand of God, and is a part of the curſe, and ſo it is a miſerable privation of Life, and ſo it is to be conſidered here, as a judicial penal evil, and ſo armed with its ſting it is the greateſt evil in the world.

2. *What are we to underſtand by the Sting of Death?*

Anſw. 1. The ground-work is Metaphorical, the Apoſtle herein alluding to venomous Creatures, as ſnakes, ſerpents and vipers, who are by nature armed with a ſting for offence and defence, ſo Death hath ſomething in it offenſive until it be removed. A Sting (at leaſt in common account) is the chief ſubject of venome, and the inſtrument whereby venomous creatures pierce others, and convey their poyſon into them, ſo as to fill them with pain and anguiſh.

2. The Sting of Death is its ſtrength and power to annoy and hurt. The ſting of death, in a ſimilitude and reſemblance of a ſerpent, is its offending power: the ſting of death is ſin, as in v. 56. Sin arms death, and the Law impowers ſin, and hence death hath its ſting, its power to offend and hurt ſinners. Death is the fruit and conſequent of ſin. *Rom.* 5. 12. Sin entered, and Death followed after; hence Death comes as an Evil, not only as a natural, but as a penal and judicial evil, as I hinted before. Now ſin gives ſtrength and power unto Death, ſo that he that dyes in his ſins has a very ſtrong Death; for ſin puts forth all its power and poyſon to the utmoſt in the infliction of death upon the ſinner. Sin cauſeth death to pierce, pain and poiſon the ſinner; it lets out the wrath which is to come upon the ſinner: it opens a door to endleſs and [illegible] torments: it makes the parting with life and the comforts of it bitter to the ſinner: hence in the death of a ſinner all his ſins are revived and the curſe ſeizeth on him.

3. *What is meant by the Apoſtles thus ſpeaking in a way of triumph, Glorying?*

Anſw. 1. It is a figurative manner of ſpeech, in which Death is ſpoken to as in the form and guiſe of a Perſon, as an Officer coming under Commiſſion.

2. It imports that his power was loſt as to the Apoſtle, and ſo all Believers; ſo the Apoſtle includes all believers, *v.*57. *who giveth us the victory.* Deaths commiſſion and power is taken away: it comes not as a penal and judicial evil to the Saints, not as a part of the curſe, but a remain of the croſs, an evil of affliction ſanctified and eminently conducing to their good: hence the Apoſtle gloryes over it, not in a way of proud inſulting but in an humble triumph of faith in God through Chriſt, which plainly argues death, as to him and all believers, was ſpoiled of its power.

Hence we may take up theſe two Doctrines of juſt and weighty Obſervation.

Doct. 1. *That there is a ſore and grievous Sting in natural Death, or natural Death is armed by Sin with a ſore and grievous Sting.*

Doct. 2. *That the Sting of Death is certainly and infallibly taken out, ſo that it cannot really hurt, prejudice or annoy true Believers.*

Theſe two Doctrines doe contain the true meaning and intent of the Apoſtle in theſe words.

1. *That there is a ſore and grievous Sting in natural Death.* This lies firſt in our way. Never ſhall we ſee our deliverance fully, till we ſee our danger, nor be ſenſible of the excellent remedy, till we have felt the ſmart of the ſore: hence many men out of ſtupidity, or a wilful ſlighting or refuſing to mind their death, their laſt end, have made too light a matter of it; but of a truth, when death comes armed by ſin, with an high Commiſſion from the Law, it will be found to be piercing, painful and poyſonous.

I ſhall therefore in the firſt place endeavour to ſhew more particularly what the Sting of Death is, before I come to ſhew how it is taken out. Now there are ſeveral Stings in Death,

1. The firſt ſting in death is, that it came into the world through mans own fault, *Rom.* 5. 12. *By one man ſin entered, and death by ſin, and death paſſed upon all men, &c.* It is ſin brought in death as a curſe and puniſhment. Death comes from God, not as inſtituting the courſe of Nature at firſt; but as revenging ſin. There is a Saying in *Eccleſiaſticus* that God did not make Death: true, it is not a Creature, but the deſtruction

ſtruction of the Creature. God is not the peccant cauſe of the falling of this houſe of clay, but our ſin, as *Eccleſ.*10.18. Its plain in the tenor of the firſt threatning, *Gen.*2.17. They are Malefactors that are ſentenced, and judged and condemned to die. Every ſinner dyes as a Malefactor, as an evil doer ſuffering for his own ſin. And truely it pierceth deep if a man conſider, that he fetcht the Viper out of the ſnow, and nouriſhed it in his own boſome, which now doth ſting and devour him. When a man muſt ſay, *In me convertite ferrum, mea cædes, mea fraus omnis.* When it ſhall be told him as *Jer.*2.19. *Thine own wickedneſs ſhall correct thee.* And as *Jer.*4.18. *thy way and doings have procured theſe things unto thee: this is thy wickedneſs.* We like the fooliſh woman, *Prov.*14.1. pull down the houſe over our heads, with our own hands. Before we feel the burthen of ſin our own will to it, is our warrant for it, and becauſe our ſelves have done it, we can eaſily excuſe it: but at laſt it will ſting like an Adder. This will double the burthen, this will be enough to ſilence any ſufferer in this laſt execution of Juſtice upon him, *i.e.* in this life. This conſideration will devolve all the load upon our ſelves. Who ſhall relieve us? Who ſhall grieve for us? Whom ſhall we blame? but even leave our complaint upon our ſelves,

2. Another Sting in Death is, that it comes from the Wrath of God, *Pſal.*78.50. *He made a way to his anger, and ſpared not their ſoul from death.* God takes away the wicked in his wrath, *Pſal.*58.9. Death is his deſtroying Angel that chaſeth them out of the world. There are two things in a curſe or puniſhment, 1. Something that is evil, ſome oppreſſing evil. 2. The wrath of God mixt with it. Now death is a part of the curſe, now this is piercing and painful indeed, for a man to be taken away in wrath: *Sinners in Sion are afraid,* and a *fearful thing it is to fall into the hands of the Living God.*

3. Another ſting in death is, that it is the puniſhment due to ſin. It comes armed therefore with a Commiſſion, to take ſatisfaction for offence and wrong done to the infinite God. It is the wages of ſin, *Rom.*6. *ult.* We were bound upon peril of our lives, and on pain of death, to keep Gods Law, *Gen.*2.17 *In the day thou eateſt thereof thou ſhalt ſurely dye:* that being broken, death enſues, and ſeizeth on us as our puniſhment. So *v.*22. of this Chapter, *In Adam all dye.* Sin and puniſhment goe together. When the body of ſin goes before, Puniſhment as it's ſhadow attends it: When *Eve* brought forth a ſon, ſhe was brought

a bed of death; according to the Proverb, *Ex malo Corvo malum Ovum*. The Jews have a Saying, *There was never any punishment hapned to them, but there was an ounce of the golden calf in it.* So there is no death but there are some drachmes of sin in it. The lively Image of Sin is ever to be seen in Death. Would you see the sad influence that moisture hath upon iron? Look upon the rust of it. Would you see the horrid evil of drunkenness? Look upon the effects of it. *Prov.* 23.29. *Who hath woe? Who hath sorrow? Who hath contention? Who hath babling? Who hath wounds without cause? Who hath redness of eyes?* v. 30. *They that tarry long at the wine, they that goe to seek mixt wine.* So here. Who hath shortness of breath, a pale countenance, a crazy body, Catarrhs, Epilepsies, Palsyes, *&c?* They that continue in sin. *Why doth the living man complain?* Lam. 3.39 *A man for the punishment of his sin?* This stings, pains and pierceth the sinner when death comes.

4. Another sting in death is, that it separates the soul and body each from other. These antient friends, whose lives and happiness here (as Jacobs was in Benjamins, *Gen.* 44.30.) are bound up in one anothers welfare. *Will ye take Benjamin away? All these things are against me. If mischief befal him, then shall ye bring down my grey hairs with sorrow to the grave.* Gen. 42 36, 38. So may the body which is so closly wedded and so dearly affected to the soul say, If ye take away my soul, you take away my life. As it is reported of *Hadrian* the Emperour, when he was dying, he thus trembling at the gastly countenance of the King of Terrors, bespake his miserable soul,

Animula vagula blandula,
Hospes Comesque corporis,
Quæ nunc abibit in loca
Pallidula, rigida, nudula;
Nec ut soles dabis jocos.

O thou little pleasant wandring soul, the guest and companion of the body, into what place will it goe? &c. So hard did he find it for these two friends to part. If it be so hard for a man to part from a near Relation, from a familiar friend and acquaintance: how did Jonathan and David weep over one another? Ah then, what is it for a man to part from himself, to be rent asunder one part from another? The hardest knot, and the neerest and dearest Tye that ever was, must then be broken; and the fricteſt Union must then be disanul'd, the soul turned out of its Possession

on, the body left as a *Vacuum Domicilium* until the great Reſurrection: this muſt needs pierce and ſting, and fill with anguiſh in a dying hour.

5. Another ſting in death is, that the body is conſigned over to a ſtate of corruption. *Duſt ſhall return to the earth as it was*, Gen. 3. 19. *with* Eccleſ 12. 7. The body muſt then be reduced and reſolved into its firſt Principles. When God takes away their breath, then all creatures dye, and return to their duſt, *Pſal.* 104. 29. *The earthly houſe of this Tabernacle muſt be diſſolved*, 2 *Cor.* 5. 1. Taken down and in pieces, death feeds on them. *Pſal.* 49. 14. Here the body feeds upon death, dead creatures are its food, but now death ſhall feed upon men: by their death ſhall worms & ſuch like vermin live. *I have ſaid to corruption thou art my Father* ſaith *Job.* C. 17. 14 as concluding that his body muſt ſee corruption. Some of Gods precious ones, (as Dr *Taylor* ſaid of himſelf when condemned to be burned) have deceived many *viz.* the worms that waited for them, paſſing through a more ſpeedy corruption of their precious bodies, by the rage of their enemies: but the ordinary way is to rot in the grave. Now this carryes a ſting with it, to think that worms ſhall deſtroy this fleſh, *Job.* 19. 26. The bowels and the vital parts ſhall be the Region of vermine. When *Joſeph* is carryed out of Egypt, there is nothing but a Coffin of bones: and when you ſhall ſeek a Father or other Relation, or be ſought for, there ſhall be nothing but Corruption, an ill ſavour, or a few dry bones.

6. Another ſting in death is, the dolorous accidents, and the heavy attendants that goe along with Death: There are many things fall in in a dying hour, there are the pains of death, grievous ſickneſs, faintneſs, outward parts grow numme, the eyes ſink, the lips quiver and tremble, the tongue falters, the breath whezeth and draws hard, the whole face waxeth pale, the heart beats and throbbs. Mark how Solomon in *Eccleſ.* 12. 2. &c. leads the old man to his grave, *The ſun, or light and the moon & ſtars are darkned*, the powers of the mind ſhall be broken. Underſtanding Memory and Imagination darkned & weakened. *The Keepers of the houſe tremble*, that is, the arms and hands through the abatement of the radical heat and moiſture doe tremble. *The ſtrong men bow themſelves*, i.e. the thighs and knees and feet grow feeble. *The Grinders ceaſe*: that is, the Jaws and the Teeth loſe their ſtrength as to chewing the meat. *And thoſe that look out at the windows are darkned*: that is, the eyes grow dim ſighted. *The doors are ſhut in the ſtreets, when the ſound of the grinding*

ing is low: the decoction of food is ſpoyled, and all the paſſages of nature are obſtructed. *He riſes up at the voice of the bird:* his reſt departs from him, he is eaſily waked out of ſleep. *All the daughters of muſick are brought low:* both voice and hearing fail, Paſſions, and Fear eſpecially, is apt to move. His hair becomes hoary. He that was wont to bear burthens, is now a burthen to himſelf appetite fails. Thus *Man goes to his long home.* And the *Spina* is looſed, the *Pia mater* and the Veins are broken, and the circulation of the blood is ſtopt: theſe laſt eſpecially are the conſtant and immediate Symptoms and fore-runners of death.

To have friends ſtanding by, ſome lamenting over us, others amazed, and ſtanding agaſt to ſee rooms made dark. Paul when his heart was ſound, tells his friends it was ready to break with the weeping of his friends whom he had told that they ſhould ſee his face no more. *Act.*21 13. So it is here, when death comes, it tells our friends, that they muſt ſee our faces no more: This cauſeth great and grievous ſorrowing ſuch as is heart-breaking to thoſe that are dying. And we muſt then wind up with the ſad reckoning of Hezekiah. *Iſa.*38.11,12. *I ſhall behold man no more with the Inhabitants of the world: Mine age is departed, he will cut me off with pining ſickneſs.*

7. It puts an end to, and deſtroyes our purpoſes as to this life. All the vaſt projects and counſels of ſtate which Princes and great ones of the earth have upon the wheel, when their breath goeth forth, thoſe periſh. *Pſal.*146 4. The rich mans thoughts of pulling down his barns & building greater, they all periſh'd in that night when God took away his ſoul, *Luke.*12.18 *&c.* Its reported of *Caſar*, that in his Notes after his death were found Projects to unite *India* to the Romane Empire; to drein the *Caſpian Sea*, &c. But his breath went forth, Death prevented and his thoughts periſhed. Death admits of no after thoughts but *as the tree falls ſo it lyes*, Eccleſ.11.3. Whatever deſigns of love and good will men have, as Joſeph, the Shepherd and Stone of Iſrael had towards the Church and People of God in Egypt, they all periſh as to them. Whatever deſigns of evil, men have, as *Herod* had towards Jeſus in his infancy they periſh. *Mors tui non mordent.* Whatever hopes men have as to the concerns of this life, as Hezekiah had of a Son to ſucceed him, they are cut off *Eccleſ* 9 6. Alſo their love and their hatred and their envy are now periſhed. And *v.*10 there is no work nor device nor knowledge nor wiſdome in the grave. This is a grievous ſting in death,

for

for all a mans hopes, deſigns, Projects & devices to be brought to an end and to nought in one day, hour or moment.

8. Another ſting in death is, that it ſtrips us of all our preſent enjoyments, *Mors ultima linea rerum.* Its the laſt ſtroke of things, the utmoſt boundary beyond which none can paſs or poſſeſs. *Naked ſhall I return, Job* 1. *ult.* ſaith *Job.* We ſhall carry nothing with us, *Eccleſ.* 5. 15, 16. Man muſt then leave himſelf, and no marvel if he leave his worldly goods. *He ſhall lean upon his houſe,* ſaith Bildad, *but it ſhall not ſtand, he ſhal hold it faſt, but it ſhall not endure.* Some ſee the funeral of their worldly enjoyments while they are yet alive, Friends, Acquaintance, Riches and wealth leave them while they are yet alive, ſo it was with *Job:* but at Death, every one muſt forſake them and his worldly enjoyments muſt be as it were buried with him. *Pſal.* 49. 10. The wiſe man and the fool and bruitiſh perſon, when he dyes leaves his wealth to others; ſo God ſayes to that fool, *Luk.* 12. 20. *This night ſhall thy ſoul be taken from thee, and then whoſe ſhall all thoſe things be?* they ſhall be another mans. *Its certain* ſaith the Apoſtle, 1 *Tim.* 6. 7. *that we carry nothing out of this world.* Where we took up our Lot in this life, there we muſt leave it. The things of this life are like a boat to waſt us over the water, which can doe us no further ſervice when we come on ſhore, as our cloaths that we put on in the morning and put off at night. Now for them that dote upon their worldly enjoyments, and have their portion in this life, what a griefs is it, and how doth it ſting them to conſider that they yet muſt take an utter leave of all their joyes, delights, friends and good things at once: as the merchants of Babylon lamented over the coſtlineſs of the city, for in one hour it was made deſolate: ſo may the rich Miſer in a dying hour. They at *Ziglag* wept for the ſacking of the place, and the captivity of their ſons and daughters till they had no more power to weep, yet they might be recovered, but in Death there is no Return.

9. Another ſting in Death is, that Satan is very buſy to hold the ſoules of men in a deſperate ſecurity, or plunging them into the depth of deſpair, which is the very image of Hell: hence *Aſaph* in *Pſal.* 73. ſpeaks of ſome in his obſervation, that had no bands in Death; and *Bildad* reſpects of others that are haled to the King of Terrors. O the Ravings and reſtleſs toſſings of ſome poor wretches when they come to dye, that cry out as if their breath were already made up of Fire and Brimſtone, as *Francis Spira* and *Hadrian* the Emperour: And ah the ſottiſh ſtupidity and

and ſenſleſneſs of others, who mind nothing at all neither paſt nor preſent but their bodily pains, when their ſouls are ſinking into hell. How few are there that commit their ſouls to God, and wiſely and patiently diſpoſe themſelves for their latter end? There is a woe pronounced upon the inhabitants of the earth, for the Devil is come down unto you having great wrath, becauſe he knoweth that he hath but a ſhort time, *Rev.* 12. 12. So it may be ſaid of every inhabitant of this earth when he comes to dye, the weight of ſin, the unſupportableneſs of Gods anger, the terrors of hell, the nearneſs of the danger, the difficulty of ſalvation will all appear nakedly to the naked ſoul. When God makes darkneſs and it is night, then the beaſts of the foreſt creep forth: every frog will be croaking towards the evening, every puddle will ſend up a ſtinking vapor in a ſoggy night; all the ſeveral ſhadows of things will unite, every thing will concur to make up and compleat the miſery of the poor ſinner, but the Rulers of the darkneſs of this world and powers of darkneſs ſet in to doe the laſt and worſt in this life.

10. Another ſting in death is, in the manner of its coming.

1. It comes inevitably, none can withſtand or evade it, the wiſe, the rich, the ſtrong, the beautifull, the virtuous, the young and the grey-headed &c. fall and periſh by it. Its as a River that carryes all before it, a Sythe that cuts all clean before it, and levels all before it, *Job* 3. 14 15, 18, 19. It turns Kings and Counſellors, Princes into the grave: it breaks priſons: ſmall and great are ſeized by it: *It is appointed for all once to die*, ſaith the Apoſtle, *Heb.* 9, 27. *Like ſheep they are laid in the Grave, and Death feeds on them*, Pſal. 49. 14. This carryes a ſting with it, to lye open to the power of an enemy inevitably.

2. It comes ſuddenly without delay, this night, ſaith God, thy ſoul ſhall be taken from thee, *Luk.* 20. *Man knoweth not his time*, Eccl. 9. 12

3. It comes irrecoverably, *Job.* 14. 12. *Man lyeth down and riſeth not till the heavens be no more*: and v. 14. *ſhall he live again?* the interrogation implyes a ſtrong and vehement negation. *Job.* 7. 9, 10. *as the cloud is conſumed and vaniſheth away, ſo he that goeth down to the grave ſhall come up no more, he ſhall return no more to his houſe, nor ſhall his place know him any more.*

4. Another ſting in Death is, that it puts us into a ſtate unknown, of which we have no experience: its called a *Land of darkneſs, as darkneſs it ſelf, and of the ſhadow of death, and without any order, and where the*

the light is as darkneſs, Job. 10.22. Men are afraid to goe in the dark: the traveller is afraid to paſs when the evening is come, and where a man knows nothing he ſuſpects the worſt. *Mat.* 17.6. The Diſciples were ſore afraid at the voice from the excellent glory.

Laſtly. Unto ungodly men, it is a certain inlet and entrance into eternal Death. Its a dark paſſage into the bottomleſs pit: they are led through the priſon of the grave to the place of execution. Death temporal uſhers in death eternal: the death of the body makes way for the death of the ſoul, they dye now and they dye ever, *Rev.* 21.8. We read of *A ſecond Death*, after which there is none to come. This is the ſting of all its ſtings, a ſtate in which a man cannot be worſe, and yet ſhall never be better, when death and hell ſhall be joyned in one for ever.

USE I. Hence learn why men dread and are ſo afraid of Death, yea there are many cauſes why a natural man ſhould fear Death, becauſe of the ſting that is in it. Ah, ſhould I tell you nothing and you ſhould mind no other but your ſouls ſeperation from your body, can you part with it without a ſigh or a ſerious thought? or of your bodyes corruption, though it might be wrapped in lead, and entombed in marble, yet in a few days it ſhall be an abhorring and loathing to all living, it ſhall be a prey to vipers and creeping worms of the earth: your carcaſes and your remembrance ſhall alike rot and periſh together. Should I tell you of your ſickneſſes and death-pangs that ſhall oppreſs you, and your helpleſs friends ſtanding by, ſhould I ſhew you your Coffin, your Grave or Tomb, your Herſe cloath and your Bier; ſhould I tell you of the breaking of your purpoſes, and your intents fruſtrated, and this coming inevitably, ſuddenly and unalterably, methinks theſe things ſhould preſent Death as terrible? Ah but I tell you, it is the wrath of God, the ſcalding drops of it, and the fruit of your ſin, the beginning of your everlaſting deſtruction: Its no other liberty but what the Felon hath when he is taken out of priſon and brought forth to execution: its your extream agony, and the time of Satans rage, and the prevailing of the powers of darkneſs, the black guard of Hell ſurrounding of you, the rending of you in pieces. I acknowledge its an error in the ſaints people of God to be ſo much affrighted at death, and to goe ſo mournfully out of this world: ſurely they have not learn'd to look off this world, and to look up to that which is to come; yet I am ſure it is a greater error, and a damning error in the wicked and ungodly who

they are not afraid of Death at all, when they look upon Death as a common and uſual event, and have ſlight thoughts of it, all their complaints are out of ſympathy with their friends, or from their bodily pains, or their diſtracted thoughts about worldly matters, but never conſider what a weighty thing it is to dye well, or what a dreadful thing it is to miſcarry in their latter end. And O the wretched ſtupidity of ſome that can be then moſt ſecure, and are even like the beaſts which periſh, *Pſal.*49.12. O then blame not any that have woful apprehenſions of death, and beware of indulging your ſelves in a ſtupid ſecure frame; for as Solomon ſaith in another caſe, *Prov.* 23.32. It will ſting like an Adder and bite like a Serpent.

II. *Hence learn why the wicked and thoſe that are out of Chriſt have ſuch dreadful deaths*, they are under the ſence and apprehenſion of the ſting of death. Death hath a piercing painful and poyſonous ſting, and it hath power over them, and doth (as armed with the curſe of the Law) improve its power to fill them with pain, ſorrow and anguiſh. They may be ſecure and ſtupid, and their conſciences may be ſeared, but thoſe that are not given up to a reprobate ſence, and ſo are paſt feeling, they cannot but be full of bitterneſs and anguiſh under the unlooſed pangs of Death.

But ſo much for this Doctrine, I proceed to the ſecond.

II. Doct. *The ſting of Death is certainly and infallibly taken out, ſo that it cannot really hurt, prejudice or annoy any true Believer.* They may truely and groundedly ſay as he, 1 *Sam.*15.32. *Surely the bitterneſs of Death is paſt*: it may pierce and pain them, but it cannot poyſon them; it may bruiſe their heel, but cannot break their head. What is become of all that are fallen aſleep in Chriſt, are they deſtroyed? Nay, they are made: Are they undone? Nay, they are perfected: Is their ſtate altered? Nay, it is bettered and compleated: Are they conquered? Nay, they are crowned: Are they periſhed? No, they are highly priviledged: Are they in bondage? Nay, they are ſet at liberty: Are they killed? Nay, they are revived: Are they ſwallowed up? Nay, in death their laſt and greateſt enemy is ſwallowed up into a compleat victory.

But I ſhall endeavour in the opening of this Doctrine to ſhew you how the ſting of death is taken out.

1. That Sting is taken away that conſiſts in its coming through mans own

own default. But you will ſay, is not death even in the godly a fruit of ſin? I anſwer, it cannot be denied, but that to the godly it is the conſequent of ſin, but it is not in a ſtrict ſenſe the Puniſhment of their ſin, *for there is no condemnation to them that are in Chriſt.* Rom 8.1. but it is rather a ſanctified affliction to them, and the Saints priviledge: They made themſelves ſinful, and God made them mortal, that ſo they might not be alwayes miſerable. Though it came in by ſin, as *Rom.*5.12. yet as things are now ſtated in Chriſt, Death to the Saints is the only choice Remedy againſt ſin, and the way of their return and entrance into a ſtate of Perfection. Thus of the fleſh, of the Viper is made a choice Antidote againſt his own poiſon, Chriſt having overcome death for us, *Heb.*2.14. Temporal and bodily death is one of the ſtreams of the bitter waters that flow from our provocation againſt God, but ſince the wood of the Croſs is caſt into it, it is become to every godly man delightſome and ſavoury, and without any diſtaſtfulneſs in it. It came with the curſe of the thorns, but ſince Chriſt wore his crown of thorns, we may ſuffer and dye without fear. So long as the curſe of the Law hath power, ſin will be ſtrong, ſo long as ſin is ſtrong, death will be terrible, and bitter, but Jeſus Chriſt hath ſatisfied the Law, vanquiſhed death, and taken out its ſting, even in Golgotha, the place of ſculls, where were ſo many Trophies of Deaths victory, in its own territories, there he overcame it, ſo that now a Believer may ſay, I brake the Law, but in Chriſt I ſatisfied it, and may glory ſaying, *In the Lord have I Righteouſneſs and Strength.*

2. The ſting of Death is taken out in that it is not now a part or fruit of the revenging wrath of God, but of his fatherly love, and therefore he doth not ſo much thruſt them out of this world when they dye, as take them to himſelf: as it is ſaid concerning him, *Gen.*5.24. *God took him.* And ſo Chriſt tells his Diſciples *Joh.*14.3. *I will come again and receive you to my ſelf.* They are gathered to their Fathers. Thoſe that dye in the Lord doe not fall, but yield themſelves into the hands of God, *Acts* 7.59. Stephen reſigns up his ſpirit into the hands of Chriſt. The wicked are gathered like Tares, and like chaff to be burned, but the Saints like a ſhock of ripe corn in its ſeaſon, like the precious grain into the Garner to be preſerved. Hence as a man would carry away his beſt Moveables when a place is to be deſtroyed, ſo doth God take away his Saints before he bring deſtroying Calamityes upon a Nation,

57 1. *The righteous periſheth and no man layeth it to heart, and the mercifull men are taken away, none conſidering that the righteous is taken away from the evil to come.* Old Methuſelah goes in the year before the Flood came, Hezekiah and Joſiah are removed by death, that ſo they might not ſee the evil coming upon Judah. Precious in the eyes of the Lord is the Death of his Saints, *Pſal.* 116.15. Its no meſſenger of Satan, nor an inſtrument of wrath, but the meſſenger of Chriſt to tranſlate them into the Kingdome of heaven: whilſt others fall into Gods angry revenging hand, the Saints dye in the Lord, and reſt in the embraces of his Love. It is ſaid of Moſes, *Deut.* 34.5. *He dyed at the mouth of Jehovah*, with a Kiſs of his mouth, as the Rabbies gloſs it, as it were ſweetly reſpiring his breath back again into the hand whence he received it. So that death to the Saints is not from Juſtice, but choiceſt mercy and love. It is one of thoſe things given us by God in Chriſt, 1 *Cor.* 3.22. *Death is yours.*

3. Deaths Sting is taken away in that though it ſeparate Body and Soul, yet neither the one nor the other are ſeparated from Chriſt: their Communion with one another indeed is broken, but their Union with Chriſt is no wayes impaired or diſanulled: *They dye in the Lord*, Rev. 14. 13. and *ſleep in Jeſus*, 1 Cor. 15.18. *We dye unto the Lord, whether we live or dye we are the Lords*, Rom. 14.8. Our friends indeed are not with us, but they are with Chriſt which is far better, *Phil.* 1. They are taken hence, but God takes them to himſelf. Body and ſoul are taken aſſunder as the pieces of a Watch out of order, not to be loſt, but to be ſet together again that they may goe better. God is a careſull and faithful keeper of thoſe precious Reliques, and will bring them together, the word of his Truth is for it, *Ezek.* 37.12. *O my people, I will open your graves, and cauſe you to come up out of your graves.* What then though they part aſunder, ſince neither of them part, nor are diſunited from the Lord Jeſus. O happy parting, to leave this Cell, this crazy earthly Tabernacle, for a glorious Manſion, and to embrace a dear Saviour: its but like going to bed at night, the body reſts and the ſoul keeps in action: while the night time of the grave laſts in this world, the bodies of the Saints ſleep in Jeſus, but their ſouls are in bliſs. The Souls of juſt men may beſpeak their bodies, as the Lord Jeſus did his Diſciples, *Joh.* 14.3. *It is expedient for you that I goe away, and if I goe away, I will come again and receive you to my ſelf.* The Body like *Onesimus* is an unprofitable

profitable ſervant for the preſent, *Phil.*v.11. therefore departs for a while, that it may be received for ever.

4. The Sting of Death is taken out, in that though the body rot and conſume and becomes loathſome, yet it is but diſſolved, it is not deſtroyed. As Chriſt told Martha, *Thy Brother ſhall riſe again*, Joh.11. 23. ſo the body ſhall riſe again: hence the Apoſtle, though he grants that the body doth dye, yet it is no otherwiſe then as a fruitful ſeed dyeth that it may ſpring up again *v.*36 37. of this Chapter. *Job* 19. 25. 26,27. *For I know*, ſaith Job, *that my Redeemer liveth, and that he ſhall ſtand at the latter day upon the Earth, and though after my skin worms deſtroy this body, yet in my fleſh ſhall I ſee God, whom I ſhall ſee for my ſelf, and mine eyes ſhall behold and not another, though my reins be conſumed within me.* God doth not intend to loſe what he leaves behind in this world; no, but as he brought Iſrael out of Egypt, ſo will he ranſome us from the power of the Grave, and redeem us from Death, *Hoſ.*13 14. he will not leave an hair, nor a broken bone, nor a duſt behind. *All that are in the graves ſhall hear his voice, and ſhall come forth*, Joh.5.28,29. Chriſt ſhewed a Type of it at his own Reſurrection *Mat.*27.52.*&c. And the Graves were opened, and many bodyes of Saints which ſlept aroſe*: which ſhall be fully accompliſhed in all the Saints in the general Reſurrection. The Grave ſhall then be found to be a chamber of Repoſe, and a bed of Reſt; Chriſt having made it ſo to the Saints. And as for the ſoul of a child of God it ſhall not ſee corruption. Its not ſo much as diſſolved, but releaſed and ſet at liberty. Sin here makes its motion towards heaven, and its progreſs in grace ſlow. The body is a weight preſſing down, but when Death ſhall rid us of this, the ſouls motion and paſs into heaven ſhall be quick and ſpeedy, like the Thief on the croſs, no ſooner crucified and dead, but glorified. *This day*, ſaith Chriſt, *thou ſhalt be with me in Paradiſe.* Let who will dream of the ſouls ſleep, they are aſleep that think ſo ſaith *Calvin*. No, aſſoon as the vail of the body is removed, we with open face behold the Glory of the Lord. The ſpirit ſhall return to God that gave it.

5. The Sting of death is taken away, in that all the dolorous accidents & attendants of death are by Chriſt qualified & ſanctified. What are pains & agonyes of Body, but the putting down of this earthly Tabernacle in order to the raiſing of a ſpiritual and everlaſting Building, the breaking off of our chains & fetters in our being releaſed hence. While the bodies

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of the Saints are filled with pains, their ſouls are filled with the comforts of God. Our friends lament, but Angels rejoyce: though we muſt now part from them, yet there is Gods Hoſt, the Life guard of heaven ready to accompany us thither. Suppoſe a Saint going to his grave, and the mourners by trains going in the ſtreets; could the departed utter a word would it not be that of Chriſt to the daughters of Jeruſalem, *Luk.* 23.28 *Weep not for me but weep for your ſelves and for your Children.*

6. The Sting of Death is taken out in that though the purpoſes of a godly man in death are deſtroyed, yet his main purpoſe, and his chief deſign ſtands and abides: his main purpoſe and deſign was to glorifie God, and ſave himſelf, his own ſoul; Now he that hath walked with God, that hath traced the wayes of holineſs, that hath ſtudied the myſteryes of the Goſpel, that hath laboured and not fainted, and that is found ſo doing, that hath committed his ſoul into the hands of God, and is able to ſtand at the appearing of Chriſt, he doth not miſs of nor loſe his purpoſe, *I have fought the good fight, I have finiſhed my courſe* ſaith Paul, *did henceforth is laid up for me a crown of righteouſneſs.* 2 Tim. 4 7,8.

What though men gather no more of the wealth of this world? Heaven is inheritance enough. What though they gain no more repute here? Their Record is on high. What if they attain not the end of their labours? Yet their reward is with the Lord. What though their worldly affairs be diſcompoſed, if their eternal concerns be fixed? What if their dayes be cut off, ſince their work is done? It would not avail a man any thing to win the world and loſe his ſoul, its profit enough if a man ſave his ſoul though he loſe the world. It was a ſad thing for the Mariners to caſt over their goods, *Acts* 27.18. but when Paul told them that no life ſhould be loſt *v.*22. they are comforted: So here, though we leave our ſtuff and loſe our worldly labours, yet our lives are ſafe, the main Chance is ſecured.

7. The Sting of Death is taken away, in that the Saints are dead and mortified to the world, they glory in nothing more then in the croſs of Chriſt, by which they are crucified unto the world, and the world unto them, *Gal.* 6. 14. Hence they enjoy this world as though they enjoyed it not, 1 *Cor.* 7. Hence while they live in the world, and upon the neceſſary comforts of it, they live above it. Hence its no hard matter for them to dye and goe out of the world: The world will have no great miſs of me, and I ſhall have no great miſs of it. Things dead have no feeling

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or ſence of any parting from each other. Wicked men think the Saints not worthy to live in the world, *Acts* 22.22. and God thinks the world not worthy of them, *Heb.* 11.38. nor doe they eſteem the world worthy to be deſired, the time paſt of their lives in this world ſufficeth them, & they are weary of it. He is no Chriſtian whoſe whole treaſure is laid up in preſent enjoyments. The Saints are of another ſpirit, and live much upon hope, *Rom.*8.23,24,25. *We our ſelves who have the firſt fruits of the Spirit, groan within our ſelves, waiting for the Adoption*, and it follows, *We are ſaved by hope, now hope that is ſeen is not hope, but if we hope then doe we with patience wait for it.* So 2 *Cor.* 5.2. *&c. In this we groan earneſtly*, Their going out of this world is not their loſs but their gain. *for to me to live is Chriſt and to dye is gain*, Phil 1.21. Tis not their ruine but their redemption, not their being uncloathed or ſtripped naked, but their being cloathed upon: not their going into obſcurity and darkneſs, but their glorious manifeſtation of being the ſons of God and heirs of glory, 1 *Tim.* 6.6. Godlineſs in the winding up of things is great gain. The going out of this life is like the ending of a fight, 2 *Tim.*4 6,7,8. It is not a flying of the field as thoſe that are vanquiſhed, but the ſaints goe out Conquerours, yea more then Conquerours. I have fought a good fight; the time is now come that they may fairly leave off, it is the finiſhing of their courſe, and the winning of their crown: having kept the faith while they lived, they are kept from fear in the hour of death. *Phil.* 1.23. *Having a deſire to depart*; Love and longing to be with Chriſt made the world tedious to Paul, that which all men naturally love, and Death deſirable which men naturally dread and abhor. Aſſoon as good old Simeon had Chriſt in his arms, *Now letteſt thou thy ſervant depart.* *Luk.* 2.29. When John Baptiſt ſaw Chriſt, he reſigns up all to him, *Let all men follow him*, Let me decreaſe ſo Chriſt increaſe, my joy is fulfilled in him, *Joh.* 3.29,30. So Paul, when once he thought what it was to be with Chriſt, to goe to God, and to be with the Lord for ever, he [illegible] nothing that he wanted, but this was the ſum of his deſire, to be diſſolved, and no joy now to him, but to enjoy Chriſt: no glory, but to [illegible] where he is to behold his glory. The love of this world ceaſeth [illegible] we taſt of the next: No matter then if the Manna of this world ceaſe, when we are got to Canaan. Elias can eaſily part with his Mantle, [illegible] keep on his journey. So a ſaint dying can eaſily part with all his [illegible] ſent enjoyments in the hope of what is to come, for how eaſily [illegible] part

with that which I know and firmly believe I ſhall never need. That City which hath no need of the Sun *Rev.*21.23. I am ſure needs not any thing under the moon: and if a dying Saint may leave the temple of God here I am ſure he may leave the world. A Child of God being thus mortified to the world, one ſting of death is taken away.

8. The ſting of death is taken away in that it brings the Saints to higher and better things: as you would take ſtraws and pebbles out of a childs hand, and give him neceſſary bread; or remove poyſon, and things hurtfull from a ſick man, and give him cordials and reſtoratives, ſo doth the bleſſed God deal with his Children: He takes away this world from them, or rather them from it, and gives them another and a better: He takes away occaſions of ſin and trouble, and gives us ſalvation and reſt: He takes away the croſs and gives us a crown: He takes away temporal enjoymens and gives us eternal: He takes away Earth and gives us heaven. And are we any loſers by this? Doe we well to be angry? Is there grief and fear? No ſure, but rather if we are in Pauls ſtate to reckon as he did, *To live is Chriſt and to dye is gain.* No better way for a true Chriſtian to better his ſtate and advantage himſelf, then to depart hence, lay down his life. *No man* ſaith Chriſt, *that hath left houſe or parents, brethren, or wife and children for the Kingdome of Gods ſake, but ſhall receive manifold here, and in the life to come that which cannot be unfolded*, Luk. 18.29,30. The Prophet reſolves that he will rejoyce in God, though the Fig tree doth not bloſſome *&c. Hab.*3.17,18 Now if the gleaming of Gods gracious preſence be ſo ſolacing when all lower cauſes of joy fail, what will the bright ſhinings of Gods glorious preſence be? Let Ziba take all ſaid Mephibosheth, ſince my Lord the King is come again in peace, 2 *Sam.*19 30. So much more may the Saints of God ſay, Let the world take all ſince my Lord is ſafe upon his throne, and I am now going where I may behold his glory. Death is as the Chariot that is ſent from Jeſus to carry his true Iſraels to Canaan, and therefore their Spirits may now revive and ſay as holy Jacob, *Gen.* 45.28. It is enough, Jeſus that was dead is alive, and lives for evermore and I will goe and ſee him. The good, the grace, the glory of all heaven ſhall now be theirs.

Now then may the Saints ſay, I leave a Cottage to take poſſeſſion of a princely Palace: I leave my friends here, and am going to the Father, the holy Spirit, to Jeſus the Mediator of the New Teſtment, and

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to the Angels in light, and to the Church of the first born: I leave preſent enjoyments, and goe to take up an eternal inheritance. Let the loſs here be as much as can be ſuppoſed, the gain is as much, yea more then can be expreſſed. Ah who would now regard his ſtuff when he ſees the Waggons, and the Convoy of Angels, the proviſion for the way, and the end of his race, and that Jeſus is there in honour and power, who would not reſolve to goe and ſee him?

9. The ſting of Death is taken away, in that its given in that hour to the Saints with Faith and patience to endure temptations, to reſiſt & ſtand in the midſt of danger. A dying hour is an hour of temptation, yea of multiplyed violent temptations. Chriſt found it to be the hour & power of darkneſs, *Pſal.*22.12,13,16. *Now the Prince of the world comes*, Joh. 14 30. Now when his time is ſhort, our bodies weak, and ſouls perplexed, many, even all circumſtances and accidents occaſions of ſorrow, is a ſpecial ſeaſon for the Tempter to tempt to ſecurity, infidelity, carnal confidence, to impatience, and if poſſible to deſpair, and caſting away of our hope. Now when Satan reſiſts, God doth aſſiſt, if Satan deſire to winnow, Chriſt will be ſure to pray that our Faith fail not. If there be Chariots and Horſemen againſt Eliſha, there is a mountain full of horſes and chariots of fire round about Eliſha 2 *King.*6.15.17. If God let Satan out, its but a little way; if he tempt, its never more then the Saints are able to bear: Hence you may obſerve as the temptations of dying Chriſtians are ſtronger, ſo the breathings of their ſouls, the ſenſe of Gods love, the reliſh of ſpiritual things, the ready and apt application of Scripture are more vivid and copious with them then, than in all their lives before: even as the Spirit of God and of glory hath been wont to reſt upon the Martyrs when they were called to great and eminent Sufferings; ſo here, there are thoſe ſupplyes of the Spirit, and of grace to help in this time of need that takes away the ſting. God ſuffers Satan ſometimes to draw out his ſtrength like *Gog* & *Magog* to the battel and ſtands himſelf as it were aloof for a while that he may give him the more ſudden and fatal overthrow: I may therefore conclude this particular with the words of Chriſt Luk.12.32. *Fear not little Flock*: and of the Apoſtles, 1 *Joh.*4.4. *Greater is he that is in you then he that is in the world.*

10. Deaths ſting is taken away in that how unavoidable ſoever it is, or den & unalterable, yet its welcome to the Believer, he is reconciled

1. Though it come inevitably, yet its welcome; he doth not

deſire to avoid it as to meet with it: tis the fruit of the promiſe, the end of his deſire, the anſwer of his Prayers, and an eaſe to all his ſufferings, *They reſt from their labours*, Rev. 14. 13. *If in this life only we have hope* ſaith the Apoſtle, *v.* 19. He doth not therefore deſire to avoid death *Mors ſi non bona eſt finis tamen illa malorum* ſaith *Cato*. Hence Job hates his life, and would not live alwayes, *Job.* 7. 16. The Saints are even glad when they can find the grave, they don't dye as thoſe that muſt dy, but as thoſe that upon deliberation and choice deſire to dye, *Luk.* 2 29. *Now letteſt thou thy ſervant depart in peace.* Hence Paul is ſo far from flying from it, that he purſues it, *Act* 22. 13 As it is ſaid of *Cato*,

Quaſi moriendi occaſionem ſe nactum eſſe gauderet.

2. Though it come ſuddenly its welcome, for it is not ſudden to them that wait for it all their lives, *Job.* 14 14. *All the dayes of my appointed time will I wait till my change comes.* They may dye ſooner then they thought for but not ſooner then they would, they may dye too ſoon for others but not for themſelves, their own comfort and profit. Yea even the child in Chriſt dyeth an hundred years old, *Iſa.* 65. 20. When I hear Job cry as *Job.* 14. 13. *O that thou wouldeſt hide me in the grave:* and and ſee the good old Patriarch break off from bleſſing and ſaying, as *Gen.* 49 18. *I have waited for thy ſalvation O Lord.* Thoſe that have the firſt fruits groaning, as *Rom* 8. 23. bearing a part with the whole creation, and with the Bride, *Rev.* 22. 20 I rather think they dye too leiſurely, and ſlower then they would. Doe not tell me of a ſudden death where there hath been a ſetled courſe in a godly life. *Nemo parùm diu vixit qui virtutis perfectæ profectò functus eſt munere.* He comes in like a ſhock of corn in its ſeaſon, *Job.* 5. 26. *Thou ſhalt come to thy grave in full age like as a ſhock of corn cometh in in his ſeaſon:* now the ſeaſon is never [illegible] with being too ſudden. It was ſudden we ſay of this and the o[illegible] death, but he was throughly ripe firſt, and where there was ſufficiency of life, there cannot be ſuddenneſs of Death. God knows when cut his harveſt, when to call in his labourers. Yea but he lived but a ort time, therefore his death was ſudden. Not ſo, for ſome live more one year then others doe in many: and for the true Chriſtian, he is alayes ready, *Act.* 21. 13. *I am ready to dye.*

3. Though it be unalterable, yet it is welcome: its certain the hours eſterday will never return again, and he that is once gon off the ſtage turn no more. There is no ſhooting of the Gulph of Eternity:

Lazarus

Lazarus cannot come as a Meſſenger to *Dives* his brethren: He that goeth down to the grave ſhall come up no more: But as there is no alteration ſo the Saints deſire no alteration: its the beſt flower in their crown that their ſtate of happineſs is everlaſting. 1 *Theſſ.* 4.17. *So ſhall we ever be with the Lord.* Do you think to ſcare the Saints with this? you cannot tell them more joyful Tydings than that their joyes ſhall be for ever. The Rivers of p'eaſures at Gods right hand flow alwayes. The tree of life never fades: The robes of glory never fully, nor admit of ſpot or wrinkle, or any ſuch thing, they doe not wax old. Serving God inſtantly day and night will not weary: nor will the light of heaven grow dim like a candle, nor goe down as the ſun; the Lord ſhall be our light and our God our glory, *Iſa.* 60 19. Set a man in ſuch a condition as it cant be better with him, and tell him it ſhall never alter nor be worſe with him, it will not much grieve him. So it is with the Saints in light; the chang is unalterable, you ſhall dye no more, nor be ſick nor ſorrow nor doubt any more, nor ſin no more, nor want any more: as *Moſes* ſaid to the Iſraelites, ſo may it be ſaid to the Saints, *The Egyptians whom you have ſeen to day, you ſhall ſee them no more for ever,* as Exod. 14.18. Well may Believers breathe out their ſouls in tryumph and ſay, *O Death where is thy ſting?* Let that be our ſtation where there is no alteration, let the better part be ours which ſhall never be taken away: For ſimple is the beſt of titles, and that only is heaven: in all other things we are but Tenants for life, and hat at the will of our great Lord.

11. The ſting of Death is taken out, in that the Saints know whither and into what eſtate they enter after Death. The wicked walk in darkneſs and know not whither they go, as he ſaid, *Anxius vixi, dubius morior, hen quo vado.* They leap as it were from an high hill into a dark and deep pit, not knowing where they ſhall light: But the Saints know in whom they have believed, how far, and for what; and are begotten again to a lively hope of the inheritance of glory; they have their eyes upon it all their lives, & have a certain aſſurance of it, and have the cleareſt apprehenſions of it at Death, *Joh.* 14 4. *Whither I goe ye know, and the way ye know.* 2 Cor 5.1. *We know we have a Building of God, an houſe not made with hands eternal.* That which the Saints are ignorant of is the tranſcendent excellency of the glory they are going to, 1 *Cor.* 2.9. *Eye hath not ſeen: But we know when he ſhall appear we ſhall be like him,* 1 *Joh.* 3.2. Our friends to us are as water ſpilt upon the ground, but wi[illegible]

they are as water in the Sea, safe and united in its inclosure with the rest of the element: so the Saints are gone to their place after death, a place of rest, and known to be so: its a known and knowing state which they enter into: its known, for their is a clear description of it in the holy Scriptures, a Map as it were of the heavenly Canaan. Its a knowing state, for then we shall know as we are known.

12. Deaths sting is taken away, in that its made a passage into heaven. The Saints they pass from death to life, when the wicked pass from death to death, from the first to the second death. Hence they may be terrified at it, and shrink; but a Child of God when he considers its errand, that it comes to carry him hence to his Fathers house, he can entertain it with comfort. Death to the Saints is the middle point between two lives, it is an harbinger and fore-runner of their being received up. The righteous being taken up thus they enter into peace, *Isa.* 57.2 they never reach the end of their race till now they have shot this gulph; and now immediately they arrive at it. No sooner are the Saints undressed here, but they are cloathed upon in heaven. No sooner dot they leave this life, but they enter upon a better. *Lazarus* died and was carried into Abrahams bosome, *Luk.* 16.22. The thief goes from the cross with Christ to Paradise. *Luke.* 23. 43. This day shalt thou be with me in Paradise. Death is not an abiding, but a transient state, like a dark entry into a lightsome room. Death doth assault but not conquer them: it shall not have dominion over them as it hath over the damned in hell: No, death and hell as to them shall be cast into the lake of fire: its dominion is taken away here, yet its life is prolonged for a season and time; as its said of them Beasts, *Dan.* 7.12. So death is prolonged here in this world after its dominion is broke, still it is of use to the Saints, and may serve the intereſt of mercy: but when this is once over, it shall be swallowed up. So that is a suitable Epitaph which the holy Ghost has composed to be writ upon the Tombs where Saints lye, *BLESSED ARE THE DEAD WHICH DIE IN THE LORD.* Rev. 14. 13. Thus you see how the sting is taken out by Christ, and how he doth disarm Death.

USE I. Of Instruction, 1. *Hence see why the Saints deliberately consider death, and yet desire to dye*, the reason is because its sting is gone, it therefore is no way hurtful or terrible to the Saints, they can converse and communion with death and not be harmed by it. A child may play

play with an Adder when it has loſt its ſting. There is no ſin, nor curſe, nor ſorrow nor pain that can hurt a child of God, O no its all removed in the blood of Chriſt; were it not ſo, they could not deſire and long for it as they doe. Paul preſſeth forward, and reacheth forth to thoſe things which are before, and his mark is the Reſurrection. *Phil.*3.13.14. Now in the mention of the Reſurrection he neceſſarily includes Death, yea a neceſſity of dying: ſurely this argues death hath no ſting to the Saints; it ceaſeth to be ſo great an enemy to them as it is to the Herd of ungodly men.

2. *Hence learn the great difference that there is between the Death of the righteous and the wicked.* They ſeem as to what is viſible to be equal and alike in death: they all goe to their long home, and to the houſe appointed for all the living. Yea, but *mark the perfect man, and behold the upright, for the end of that man is peace*, Pſal.37.37. even a wicked *Balaam* when his eyes were open could ſay, (ſeeing the great difference between the godly and the wicked,) *O that I might dye the Death of the Righteous, and let my laſt end be like his.* Numb.23.10.

3. *Hence learn wherein the Saints are more then Conquerours.* They are tryumphers over their ſpiritual enemies, as the Apoſtle ſaith in another caſe, God made them to tryumph in Chriſt, ſo he, and the reſt of believers, *Rom.*8. are more then Conquerours *i.e.* Tryumphers. Chriſt hath overcome for them, and by his Spirit enables them to overcome, & to tryumph in himſelf.

4. And laſtly. *Learn unto whom the praiſe of all the eaſe and comfort which the Saints have in their death doth belong*, viz. to Jeſus, It is he makes them to differ: Death would be as powerful, as piercing, as painful to them as it is to others but that Chriſt hath pluckt out the ſting of it as to them. What Hallelujahs of praiſe are due to him that hath redeemed us to God by his blood, *Rev.*5.9 How thankful how dutiful ſhould all the Saints be to the bleſſed Lord Jeſus, as v.57, 58. *Thanks be to God that giveth us the victory through our Lord Jeſus*, and it follows, *Be ſtedfaſt and immovable, always abounding in the work of the Lord.*

II. Let all hence be exhorted, all and every one to labour to get this ſting removed. Make it your work while you live, do not leave and neglect it till you be alarumed by Death, and it comes in view, when fleſh and heart fails, and Phyſitians grow doubtful or deſpair of your eſcape

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Conſcience is ſtartled, when diſtreſs and anguiſh take hold on you. Doe not defer it I ſay till then, but make it your buſineſs while you live.

1. *Labour to taſt the bitterneſs of ſin ſo as to be duely affected with it, and to be afflicted and mourn for it.* Its ſin makes death bitter and painful, but now let ſin be therefore throughly ſorrowed for and repented of, that you may not dye in your ſins, & then death will not nor cannot ſting you. O you poor mortal ſinful men that muſt ſhortly dye, Labour to repent and turn your ſelves: Let your hearts be grieved, and your reins be pricked for your ſins, Repent that your ſins may be forgiven before you come to dye, get the ſtrength, ſoveraignty and dominion of ſin taken down, this is the way to peace in a dying hour. *Wo to you* ſaith Chriſt, *that laugh now*, Luk. 6.

2. *Live by Faith depending on and cleaving to the Lord Jeſus as your Redeemer and Deliverer.* There is none that can ſave and deliver us but He, *Act.* 4. 12. When you have done all you can, tis he alone that can ſave you and deliver you from the ſting of death; live ſo by Faith that you may dye in Faith, as they, *Heb.* 11. that will take away the ſting of Death, the ſhield of Faith quenches the fiery darts of the Devil, *Eph* 6. 16. the way to looſe the pains of Death is to ſet, and cleave cloſe to Chriſt, and to depend upon him.

3. *Live well*: Walk with God, live holily, righteouſly and godly in this preſent world; ſerve your Generation as David; get your work done: it is a dreadful ſtinging thing for a man to have his work to doe when his day is done, and death is come. No, *Work while it is day, work out your Salvation with fear and trembling: be ſtedfaſt and immoveable, always abounding in the work of the Lord*, ſo it ſhall be a bleſſed thing to you to *Dye in the Lord, and reſt from your labours.*

How much of this was exemplified in the life, and expreſſed in the Death of this honourable and virtuous Lady, who is now gone hence to be with the Lord for ever, who was chiefly in my thoughts in the choice of this Text. What ardor of deſire? What Faith? What Hope? What Confidence? What gleamings of joy? What Patience and willingneſs to depart is now iſſued in her, is known to ſome, and ſomewhat to my ſelf, I ſhall not therefore inſiſt.

But ſince it was not my lot to attend her in her more ſolemn obſequies, I thus come to lay down theſe little branches of Bays and Cypreſs on her Tomb. And as it was her earneſt deſire that whenever this her great change ſhould come, her own Family might reap the ſaving benefit of it; ſo it is my hearts deſire and Prayer that this Congregation may have ſome ſaving benefit by, and a ſanctified uſe of her death, that the remembrance of her pious Life may teach us how to live ſo, that when our Glaſs is run out, we may dye in peace, and receive a Crown of Life.

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